

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## الكلام

### I. Definition:

The grammarians defined speech as the compounded utterance which is completely meaningful in its syntactical sequence, as per the Arabic usage according to some, or so long it is intentionally uttered according to others.

The utterance is the sound that is comprised of some of the alphabet, such as (زِيدُّ)، which is a sound comprised of the letters (ياء) and (دال) and (زاي). Hence, the sound of a drum or a bird is excluded. Likewise is excluded, even where meaningful, the signals, gestures, writing, sign language and marks.

Compounded means composed of two or more words, such as (زَيْدُ قَائِمٌ) and (قَامَ زَيْدٌ). Hence, the single words such as (زَيْدٌ) are excluded.

Completely meaningful in its syntactical sequence means the meaning is complete for both the one who utters and the listener such as (قَامَ زَيْدٌ) which informs about the standing up of (زَيْدٌ).

As per the Arabic usage means the non-Arabic speech is excluded such as the speech of the Turks and the Barbar. However, according to some, it means it must be intentionally uttered, hence, the speech of the sleeping person and the absent minded is excluded. An example of what satisfies the four conditions is (قَامَ زَيْدٌ) and (زَيْدُ قَائِمٌ), for both are compounded utterances and are completely meaningful in their syntactical sequence as per the Arabic usage for both the one who utters and the listener. (Table 1)

Table 1

Excluded the sound of drums, birds, marks, signs	(زَيْدٌ)	The sound comprised of some alphabet	(اللَّفْظُ) utterance	(الكلام هو) SPEECH IS
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Excluded (زید) and what is similar	(قام) (زید) (زید) (قائم)	Composed of two or more words	(المركب) compounded	COMPRISED OF
ان قام (زید)	الاخبار) بقيام (زید)	Meaningful to one who utters and listener	(المفید) completely meaningful	
Excluded the non-Arabic speech such as the speech of Turks and Barbar and others		Per Arabic usage or intentionally uttered	(بالوضع)	
Excluded is the speech of the sleeping person and the absent minded				

## II. Parts of the Speech:

The speech consists of three parts: the noun (اسم), the verb (حرف جاء) and the particle which has signification (فعل). (Table 2)

The noun (اسم) is a self-meaningful word detached of a time element such as (زید) it indicates a self called Zayd irrespective of the past, present or future.

The verb (فعل) is a self-meaningful word attached to a time element; if the word attaches to a past time item it is a perfect tense (فعل ماض), and if it attaches to a time that accepts the present or the future then it is an imperfect tense (فعل مضارع), and if it attaches to demanding a matter in the future then it is an imperative tense (فعل امر). An example of the perfect tense is (صَرَبَ), the imperfect tense (يَصْرِبُ), the imperative tense (اَصْرِبْ).

## III. The Parts and Signs of the Noun, Verb and Particle

The particle which has signification (حرف جاء لمعنى) is the particle that has a meaning such as (هل) it means inquiring and (لم) it means negating. Hence the letters of construction of the words are excluded such as the (زاي) and (باء) and ( DAL) (ياء) that comprise the word (زید).

Table 2

Signifies a person called zayd at all times	( زيد )	A self-meaningful word irrespectiv e of the time element	( اسم ) noun	أقسام الكلام (ثلاثة) The speech consists of three parts
Perfect imperfect imperative	( صَرَبَ ) ( يَصْرِبُ ) ( أَصْرِبُ )	A self-meaningful word attached to the time element	( فعل ) verb	
Inquisitive negating	( هل ) ( لم )	A word signifying a meaning outside itself	( حرف جاء ) ( لمعنى ) Article which has significatio n	

Hence, the speech does not go beyond there three parts, however it does not have to be composed of al three, for it may be composed of two nouns such as ( زيد قائم ).

The parts of the noun ( الاسم ) are three: explicit ( مظاهر ) such as ( زيد ), inexplicit ( مضمون ) such as ( هو ), and - ambiguous ( ) such as ( ).

Table 3

Zayd	( زيد )	The significance of its meaning is evident	( مُظاهر ) explicit	أقسام الاسم (ثلاثة) The parts of the noun are three
He	( هو )	The significance of its meaning is hidden	( مُضمن ) inexplicit	

This	(هذا)	Requires a demonstrative pronoun that points to its meaning	(مُبهم) ambiguous	
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The noun (الاسم) is known by (khafd: خفض), by (tanwīn: تنوين), by the addition of (the article of definition: أَلْ) and by (the particles of khafd: حروف الخفض)

Table 4

(مررت بزيده)	A specific change of the end of the word denoted by kasrah or its agents	(الخفض) The khafd	(علامات الاسم) The signs of the noun
(صربت زيداً)	The attribution of a quiescent unwritten (n: ن) that attaches to the end of the word	(تنوين) Tanwin	
(الرجل)	The addition of (أَلْ) the article of definition	(دخول أَلْ) Addition of article of definition	
سافرت من (البصرة الى الكوفة)	The addition of the particles of khafd	دخول حروف (الخفض) addition of the particles of khafd	

The particles of khafd are:

(سافرت من البصرة الى الكوفة): among its meanings is stating:  
 (سافرت من البصرة الى الكوفة): among its meanings is ending:  
 (رمي السهم عن): among its meanings is to go beyond:  
 (القوس)

(ركبٌ على الفرس) (على): among its meanings is above ness:

الماء في ( فى): among its meanings is time or space qualifier:

(الكوز):

( رب رجلٍ كريم لقيته) (رب): among its meanings is decreasing:

( مررت بزيد) (باء): among its meanings is passing by:

( زيد كالبدر) (كاف): among its meanings is resemblance:

( المال ازيد) (لام): among its meanings is ownership:

Add to those the particles of adjuration:

( حروف القسم):

( والله): ( الواو)

( اقسيم بالله): (باء)

( تالله): (باء)

(التنوين):

Linguistically, ( the tanwin ) **التنوين** is the sounding; the sounding of the bird is called Tanwin. Technically it is the act of articulating a quiescent (nun: ن) at the end of a noun without writing it, but it is expressed by doubling the fathah, kasrah or dammah, such as ( جاء زيدٌ , رأيت زيداً , مررت بزيدٍ). Hence, excluded are the inflected (nun: ن) such as ( رغشَنَ), the (nun: ن) at the beginning such as ( منكسرَ), the (nun: ن) in the middle such as ( انكسرَ), and the light (nun: ن) of confirmation such as ( لنسفعنَ).

The tanwin (التنوين) has four cases:

1. The tanwin of foundation: (تنوين التمكين): it attaches to the inflected nouns. Those nouns that are acted upon by tanwin are said to be strong rooted in the nominative case and more founded in it than others such as ( زيدٌ ) and ( رجلٌ ). The nouns that are not acted upon by tanwin are strong rooted in the nominative case but not more founded such as ( ابراهيم ) and ( احمد ).
2. The tanwin of equivalence: (تنوين المقابلة): it attaches to the sound feminine plural ( جمع المؤنث السالم ) such as ( مسلماتٌ ), and the tanwin in it is equivalent to the (nun: ن) in the sound masculine plural ( جاء المسلمينَ ).
3. The tanwin of replacement: (تنوين العوض): it attaches to the (إذ) (يؤمذ) ( حيثئذ ) and ( يومئذ )). It is a replacement for a statement;

Allah said, (وَأَنْتُمْ حَيْنَيْذٌ تَنْظَرُونَ), and the origin of the statement is (وَأَنْتُمْ حَيْنٌ إِذْ بَلَغَتِ الرُّوْحُ الْحَلْقُومَ تَنْظَرُونَ) so the statement (بَلَغَتِ الرُّوْحُ الْحَلْقُومَ) was eliminated and a tanwin was attached in its place and it became (حَيْنَيْذٌ).

4. The tanwin of indefiniteness (تنوين التكير): it attaches to the non-inflected nouns to distinguish between what is definite (معرفة) and what is indefinite (نكرة). The nouns that are acted upon by tanwin are indefinite (نكرة) such as (جَاءَ) (such as سَيْبُوْيِهِ), and those that are not acted upon by tanwin are definite (جَاءَ سَيْبُوْيِهِ) (معرفة) such as (جَاءَ سَيْبُوْيِهِ).

The causes that prohibit the tanwin (موانع التنوين):

There are nine cases that hinder the tanwin from attaching. Each case consists of two cases except for one where one cause acts for two.

1. Nominal and non-Arabic (العلمية والجمي): such as (أَبْرَاهِيمٌ) (ابراهيم). (مررتُ بِأَبْرَاهِيمٍ) is a noun and non-Arabic, therefore tanwin does not attach.
2. Nominal and compounded acronym (العلمية والتركيب): such as (مُحَمَّدٌ يَكْرَبُ، بَعْلُ بَكَ) (محمد يكرب, بعل بك): it is a noun and compounded from other words, hence tanwin does not attach.
3. Nominal and conversion (العلمية والعدول): such as (عُمَرٌ) (عمر), it is a noun and it is said to be converted from (عَامِرٌ), hence tanwin does not attach.
4. Nominal and addition of alif and nun (العلمية وزيادة الف): such as (عُثْمَانٌ) (عثمان) (مُرْرَثُ بَعْثَمَانَ) (مررت بعثمان): such as (وَ نُونٌ) (و نون): it is a noun and it has an (alif: الف) and (nun: ن) added to it.
5. Nominal and the feminine case (العلمية والتأنيث): such as (طَلْحَة) (فاطمة). (مُرْرَثُ بِفَاطِمَةَ وَ طَلْحَةَ وَ هَجَرَ) (مررت بفاطمة وطلحة وهجر) are nouns in the feminine case, hence tanwin does not attach to them.
6. Nominal and verb form (العلمية وزن الفعل): such as (أَحْمَدٌ، يَشْكُرُ، مُرْرَثٌ بِأَحْمَدٍ وَ يَشْكُرُ وَ يُزَيِّدُ) (احمد, يشكر, مررت باحمد ويشكر ويزيد) All these are nouns that bear the grammatical forms of verbs (يُزَيِّدُ) (يزيد).

(افعل, يفعل, فعل), hence tanwin does not attach to them.

7. Adjective and addition of alif and nun (الوصفية و زيادة): such as (مررت بـسـكـرـانـ) (الف و نون). The word (سـكـرـانـ) is an adjective and has alif and nun added to it, hence tanwin does not attach to it.
8. Adjective and conversion (الوضـعـيـة و العـدـلـ): such as (أـخـرـيـ) (آخر). The word (آخر) the plural of (أـخـرـيـ) describes a meaning contained in others and it is said to be converted from (أـخـرـيـ) the feminine case of (آخر), hence tanwin does not attach.
9. One cause acting for two (علـةـ تـقـوـمـ مـقـامـ عـلـتـينـ): such as (حـمـراءـ) (حـبـلـيـ) that have the mamdu'd form of ending in a long alif followed by a hamzah (ءِ) or the maqsur for ending in a long vowel alif, and such as (مسـاجـدـ) (مسـابـحـ) that have the form of (مـفـاعـلـ) or (مـفـاعـيلـ). These latter two forms are called the form reflecting ultimate plurality (صـيـغـةـ مـنـتـهـيـ الـجـمـوـعـ).

The element of prohibition of tanwin is applicable if the word does not fall as an annexation (اضـافـةـ) or after (أـلـ). If the word is annexed such as (مررت بـأـفـضـلـكـمـ) then it is inflected, or after (أـلـ) such as (وـالـأـفـضـلـ).

The verb is of three tenses only: (the perfect: الماضي) such as (صـرـبـ) (المضارع) such as (يـصـرـبـ) (the imperfect: المضارع) such as (اصـرـبـ) and the (imperative: الامر) such as (اصـرـبـ).

### Table 5

( ضَرَبَ )	Denotes an incident that is and over with.	( ماضٍ ) perfect	اقسام ) الفعل ثلاثة The parts of the verb are three.
( يَصْرِبُ )	Denotes an incident taking place now and in the future.	( مضارعٍ ) imperfect	
( اضْرَبْ )	Denotes an incident demanded in the future.	( امرٍ ) imperative	

السوف ( سوف ) ( السين ) ( قد ) and the quiescent ( ت ) of the feminine gender.

( قد ) is used with the perfect tense to denote an incident assumingly done and over with such as ( قد قام زيد ) ( قد قامت ) ( الصلوة ) ; also it is used with the imperfect tense to denote little in occurrence such as ( قد يوجد البخيل ) , or to denote frequent in occurrence such as ( قد يوجد الكريم ) .

( السين ) is used with the imperfect tense to denote the incident will happen shortly after such as ( سيقوم زيد ) .

( سوف ) is used with the imperative tense to denote the incident will happen later in the future such as ( يقوّم زيد ) . The quiescent ( ت ) of the feminine gender is used with the perfect tense to denote the feminine gender such as ( قامت هند ) .

Table 6

With perfect it denotes (1) assuredly done and over <b>قد قام</b> (زيد) (2) has happened shortly before. <b>قد قامت</b> <b>(الصلة)</b>	Used with the perfect and imperfect tenses	(قد) <b>qad</b>	<b>علامات الفعل</b> The signs of the verb
With imperfect it denotes (1) less frequent to happen <b>قد يجود</b> <b>(البخيل)</b> (2) more frequent occurrence <b>قد يجود</b> <b>(الكريم)</b> ----- shortly after. <b>(سيقوم زيد)</b>	----- Used with the imperfects tense	----- <b>(السين)</b> <b>sin</b>	
Occurrence later in the future <b>سوف يقوم</b> (زيد)	Used with the imperfect tense	<b>(سوف)</b> <b>sawfa</b>	
Occurrence done by feminine gender <b>قامت هند</b>	Used with the perfect tense	<b>دخول تاء</b> <b>(التأنيث)</b> <b>(الساكنة)</b> <b>quiescent</b> <b>(ت)</b>	

Translated by Riad Nacheff

It could be said:

ترجمة رياض ناشف

قد يقال

The particle is also of three parts, one part is common to the nouns and the verbs such as ( هل قَامَ زَيْدٌ ) and مررت ( زَيْدٌ قَائِمٌ ), and a part specific to the nouns such as ( لم يَضْرُبْ ) , and a part specific to the verbs such as ( بِزَيْدٍ ). Moreover, neither the signs of the noun nor the signs of the verb apply to the particle. Hence the sign of the particle is a no sign: ( عدمية ) as Al-Hariri indicated in ( وَالْحُرْفُ مَا لَيْسَ لَهُ عَلَمَةً فَقَسَ عَلَىْ ( مُلْحَةِ الْإِعْرَابِ ) قَوْلِيْ تَكَنْ عَلَمَةً )